

INTEGRITY



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SUBJECT: PROTESTANTISM

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EDITORIAL



or a world that has lost its salt, sugar is no substitute. If Integrity were to overlook disintegration in a glaringly obvious area, it would be derelict to its task. To dilute truth in the interest of politeness is a specious sort of charity. To evade analysis where such

might make its authors uncomfortable, would be questionable Christianity. Love never does disservice to truth, and compassion is a strong virtue. It does not flinch, smile fatuously and prescribe a pill where a major operation is necessary to the patient's life. Father Gerald Vann says: "You fight for the cause of love and truth only with the weapons of love and truth." We can not lay down half our armor.

The dominant temper is post-Protestant, pagan, flaunting a shallow optimism which only lightly disguises a profound agnosticism, the cancer of twentieth century society. Doubt is the persistent cloud lowering over a shaking world. Yet hunger for the Absolute haunts men's minds. Thirst for a synthesis between the subjective and the objective is unsatisfied. The contemplative aspirations of many, deprived of the strong meat of truth and the straight road of morals, are stunted or stifled. They are caught in the sway of a sensate culture that has lost its soul. They are the victims of our chaotic syncretism.

Mystery is meat for the mind, divinely revealed mysteries, pre-eminently so. But dogma is out of date. The only dogma is that there is no dogma. The educators shelve creeds as the scientists deny the first principles of thought. The new enlightenment openly betrays its utter childishness.

Though other factors have doubtless contributed to the general breakdown—Industrialism, Capitalism and War—the editors of Integrity are convinced that the root cause of our present distress is theological and can be traced historically to the Protestant Reformation. The great divorce first contracted in the 16th century has continued to divide fissiparously into 256 Protestant sects. Disunited Protestant Christendom is in the process of collapse. What man has put together will surely fall asunder.

This issue is devoted to a consideration of Protestantism. In reviewing the situation of contemporary Protestantism there are several things that must be kept in mind. The first and most important is to

distinguish the Protestant section of our society from other major elements. Not all non-Catholics and non-Communists and non-Jews are Protestants, even if they would so sign themselves on an application for employment or the coming census. Most young college graduates and the control brains of most American enterprises are post-Protestant pagans; non-Church-goers, unbelievers. So when we speak of Protestantism, we are not referring to these people, even if they have a Protestant heritage of some sort. They are psychologically, intellectually and spiritually different from; in some ways better, in some ways worse than, the Protestants. We also distinguish Protestantism from the less than Christian, and lunatic-fringe bodies which are ordinarily lumped with the Protestant sects. Our view of Protestantism is concentrated on the historical main stream of denominations which broke away from the Catholic Church, rather than on the twice, thrice and four or five times removed dissidents, and the local and individual aberrations.

Some distinction must also be made between Protestant leaders and the mass of Protestantism. We say in this issue a lot about organized and official Protestantism, of necessity, since we are not in a position to examine the individual consciences, or separately catechize single Protestants. So we would like to point out here that the level of personal devotion to God, the quantity of dogmatic content, and the measure of faith of individual Protestants could easily be higher than that of its leaders. Protestant ministers are not protected against inroads of worldly ambition and strife as are Catholic priests by the daily saying of Mass, recitation of the Divine Office, celibacy, and obedience to ecclesiastical superiors.

It almost seems unnecessary to mention that there are many good Protestants; people we like and admire. Catholics these days usually err in over-estimating rather than under-estimating the virtue that flourishes among Protestants. This is partly because they forget that the visible evidence of the holiness of the Catholic Church overflows into a myriad of religious orders for which Protestantism can offer no counterpart. It is partly also because Protestant virtue is not tried as is Catholic virtue by an objective moral standard demanding monogamy, fruitfulness in marriage, getting to Church on Sunday and all the other tests we unconsciously discount. None the less there is virtue, and much of it, among Protestants.

Protestantism is a heresy which was once and for a long time the major enemy of the Catholic Church. Its strength is now largely spent; its adherents are now beginning to look upon the Catholicism from which their ancestors long ago revolted with the curious eyes of children

viewing an interesting foreigner. May it please God to effect a reconciliation between Christians who have almost forgotten their ancient enmity.

While the bitter antagonism lasted there was little communication between the enemy camps. One of the most hopeful signs of reconciliation is that the communication barriers are beginning to be let down. Protestants are examining, with more facts and fewer fancies than ever before, the Catholic phenomenon in their midst. Catholics ought now to open their eyes and look around. Many would find that they are finally beginning to accept a divided Christianity as the immutable state of things just at the time when there is hope of mending the situation.

Most of the contributions to this issue are concerned with an analysis of the state of contemporary Protestantism. There is one notable and important exception. Lest anyone think the religious situation irrelevant to burning temporal issues, we have included a study of the historical and philosophical connection between Capitalism and Protestantism. Some people have tried to discredit efforts to link these two, but there is a growing weight of scholarship (by no means entirely Catholic) in support of the thesis. If Catholics could clearly see this link between the spiritual and temporal orders their minds would be free for a really Christian view of contemporary economic problems.

THE EDITORS

Benjamin Franklin saved and saved,
Richer and richer he grew,
What this had to do with saving his soul,
He never said, if he knew.





THE RISE OF CATALDO

A Story

For a good reason I am keeping the name of the city a secret. It is an industrial center littering the banks of a tawny river. This stream once supported the town. Now it's a lazy, down-at-the-heels, nondescript of which the whole town is ashamed. Too dirty to bathe in, too sluggish to bear more than an occasional summer canoe on its unromantic surface, it flings itself wide and shallow. So wide is it, that more than once it has threatened to divide the town socially as well as geographically. At the time of which I write a new division between the two sections of the city was occasioned by the rise to power of one Bruno Cataldo.

The Cataldos occupied a wooden shack set up on a small knoll just above the only bridge, and on the south side of the river. In the family there were five children. All the activity centered in the first floor kitchen. Mrs. Cataldo diverted the various currents of juvenile excitement outward into the matted grape-arbor, whenever its intensity threatened the architecture of the small house. Her constant concern was that pappa should not be disturbed.

Bruno had two studies: in the attic by day; in the cellar by night. A one-time source of fascination but now a matter of small concern to the bambini was pappa's left leg which was made of woad. A misfortune not without its brighter side had befallen the Cataldos on that day when Bruno had been slow in avoiding a carelessly handled bale of wool. The Sheepside Company had come through with a handsome pension, affording Bruno time for those studies he had longed to follow.

Strange indeed were the subjects of his research. Many were the times he would come stomping down the narrow stairs, his gray hair tousled and his dark eyes blazing. He would halt his patient spouse somewhere in her endless path from table to stove, from sink to cupboard, and standing before her would eloquently revile this school of politics or warmly praise that view of philosophy. His descents upon her she had come to accept as visitations from another more distant and mysterious world than her domain of spaghetti, peppers, diapers

and dishes. It was with this strange world that her Bruno had made contact. Pappa's papers were to her as were Moses' tablets of stone to the Israelites. For one of them to found in the gummy fingers of an inquisitive offspring meant instantaneous crime and punishment.

On one day there came a descent not quite like any that had come before. Bruno entered the mist that filled the kitchen as a result of mid-week wash. There was a sublimity about his features and a suppressed air of excitement in his movements. He had donned his blue serge suit and had attempted to curb his wanton hair. Under his arm he fondled a brown envelope bulging with impressive papers. With difficulty he located a spot both bare and dry on the kitchen table, and on it gingerly deposited his load.

Quietly, almost shyly, he spoke: "Maria, my wife, I have not mentioned to you my latest discovery. Although you would nod and say 'yes,' you would not grasp the great things I have discovered. Tonight the world will know and, when I tell them, you will be there beside me to share my glory."

* * *

It was late that night when they returned and relieved the two lovers who had kindly volunteered to mind the sleeping children. It had been a night of triumph. Circumstances had conspired to make Bruno's debut a phenomenal success.

One of the larger auditoriums of the city is designed in such a fashion that a drop-curtain serves as sole partition between two chambers. The curtain bisects a stage, one half of which looks out upon a giant hall elaborately ornamented, seating three thousand people. The other half of the stage projects apologetically into a tiny intimate room designed for meetings of exclusive people with unusual ideas. It was this latter hall which Cataldo had chosen as the site of his first address.

At the auditorium, however, there were the usual wheels within wheels. Unknown to Bruno, but common knowledge to his half-million fellow citizens, was the fact that on this evening, in the larger hall, there would be a mammoth rally, basket-ball game and dance, presented by Tony Reed, current contender for the throne of city mayor. It was in anticipation of this event that five thousand pairs of curious eyes fastened themselves upon the crimson curtain, at seven-thirty of that very evening.

Backstage, things were not going as planned. Reed, with three of his intimates, was involved in heated debate. Pat Warren, the brain behind Reed's animal magnetism, was the object of attack. An apparently successful political deal, planned earlier in the week, had failed

to materialize at the last moment. The Boss of three influential districts, Beef Larson, had promised to place his three choice plums in the Reed basket. Tonight his generous donation was to have been Reed's opening gun. The gun had jammed. Warren held crushed in his sweating hand the wire which had just arrived: "No can do. Beef."

Warren's mind had been trained well on the sneak-thief level of political expediency. He was not an intelligent man but, what was more important in his time, a shrewd man. His attention was drawn to the preparations being made for Bruno Cataldo's lecture in the smaller hall. In haste he sought out the fledgling orator. Five minutes later he was back reporting to the Boss.

"It's like this, Boss. This crackpot is on fire with some kind of mathematical idea that he thinks will revolutionize modern thinking. Now, if we shove him in on our side of the curtain, he can make with the double-talk which some people will think funny and others will think cultured. Then the bums will go away sayin' 'Reed has a sense of humor, an' he's cultured too.' Get it?"

Reed got it. Cataldo went on.

The shouts of laughter that greeted Cataldo's opening words were soon quieted by his magnificent presence. His subject was "The Fecundity of Integers." He was well along the way before anyone grasped the implication of his mathematical discoveries. Unrest broke out first among a group of faculty members from the University, who had come around from the rear auditorium. Suddenly one of these men leaped to his feet, apoplectically he shouted, "Good God, man! Do you know what you're saying? Why, if what you say is true— then—" There was silence in the hall. All eyes were upon Bruno. He waited just short of eternity and then said quietly, "Yes, it is true. I can prove indisputably that one and one equal THREE."

Now they were home. Mamma was as close to ecstasy as her bovine temperament would permit. The police had escorted them home. A group of students from the University had mobbed Bruno as he left the hall. One of them, apparently their leader, had stood squarely before the hero and taking a slide-rule from his pocket, had broken it upon his knee and handed the pieces to Bruno. All this while the students applauded wildly. Another young man of sober appearance had grasped Cataldo's hand and said with a break in his voice, "After two thousand years you have freed us from the tyranny of authoritarian mathematics! Thank you! Thank you!"

It was when they were about to retire to their bedroom that the front doorbell rang. Maria answered it in a tattered bathrobe. She nervously ushered into the shabby living room the honorable Reed, Pat

Warren, and the two empty-eyed bodyguards. Reed shook hands with Bruno.

Warren had seen his opportunity. This could be something big. If they could break the power of the University on the north side of the river, they might set up the south side as an independent city, thus concentrating all the power within those districts already under Reed's control. The University was the *raison d'être* of the north side. "Beat the University and the city is ours!" had been his battle cry for years.

Before leaving the Cataldo home the plans had been made. Cataldo and Reed soared to prominence together.

* * *

Cataldoism spread like wildfire. Within a few weeks the complete significance of one plus one equalling three might have been explained to you by any native of the city, from six to sixty. In two months the University was forced to close its doors, and those few students remaining met in the curtained studies of the yet fewer faculty members who still clung to the archaic and traditional mathematics.

Headlines featured the case of a divorced woman who sought and was granted support for a third child, by a court which in less enlightened times had accepted the preposterous evidence of her having only two. This decision moved all citizens with only two children (a position obviously absurd) to demand tax exemption for a third dependent. Two cent stamps were immediately invalidated. Two dollar bills were collected and burned in a huge pile beneath the balcony of the City Hall as Bruno waved to the cheering throng. Under his guidance, a new bureau of government was instituted to which all other bureaus were subordinated. The task of this bureau was to rid the city of all those absurdities consequent upon an erroneous mathematics.

At first the decisions of this bureau were received and complied with enthusiastically. Each citizen felt that he in some small way was a participant in a great crusade. Every measuring instrument, whether it was a yardstick, tape measure, sextant, clock, metronome, thermometer, the number plate of a car, or the age of a child; each had to be remade, reformed, or evaluated according to the Cataldo Equation. Brother informed upon brother. Wife turned state's evidence against husband.

The only opposition, other than that of lone malcontents, was that of the University, now gone underground. Students, loyal to the old traditions, cached the obsolete instruments and textbooks, intent upon saving them for a less demented posterity. Now and again the front pages of the newspapers (somewhat disfigured by a religious abstinence from

the use of two letter or two syllable words, or careless allusions to twins, couples or doubles) would picture the capture of a pale but adamant Universarian, surrounded by his bootleg slide rules or surreptitiously printed multiplication tables. A controversy that waxed long in the "Letters to the Editor" concerned the reasons for Shakespeare's three witches chiming, "Double, double, toil and trouble." Some insisted that it was irrelevant, while other offered veneration to the Bard as a pre-Cataldo Cataldoist.

For a while the powerful Bruno, enjoying full government support, ruled in uncontested bliss. The authority of his Bureau was total. The last trowel full of plaster to cement him in his position came with the collapse of the central span in the bridge which crossed the river. In their quietly distributed pamphlets, the Universarians had called constant attention to this bridge as the 'literally' concrete evidence to the truth of the traditional mathematics. Imposing in proportions, ambitious in design, the huge structure had been Bruno's most bitter pill to swallow.

At the height of the spring thaw, when the river was swollen, a motorist blew a tire while crossing the bridge. As he prepared to make the necessary repairs he noticed an ever-widening crack in the piling supporting the central section. Within an hour, every official of prominence had been drawn to the spot. An "extra" edition of the paper had informed the less benighted. Ignominiously, that night at eleven-thirty, the bridge gave forth a sigh and then, outlined in the spotlights, with a thunderous roar the entire central arch ripped clean of its moorings and plunged into the inky waters.

A last desperate pamphlet, issued by the Universarians the next day, explained that this flaw in the bridge had not been due to a faulty mathematics but to immoral contracting. To line his own pockets the contractor had been miserly with cement and generous with sand. A laboratory test, they insisted, would bear out this contention. The logic of their argument was lost in the merriment and public festivity sponsored by Cataldo's Bureau. This, undoubtedly, was Bruno's hour!

Five years later, in the same auditorium which had seen Bruno's first reception, a speaker questioned Cataldoism. This man claimed that one plus one equaled five. His words were at first smirkingly dismissed. Further zeal on his part resulted in his being beaten and jailed. Six months later, the spokesman for another school of mathematics stated publicly that one and one equaled eight. In less than ten days, thirty small groups raised their ugly heads and shouted in diverse tongues that that one plus one equaled some specific quantity between zero and infinity. As usual, the people welcomed controversy. From out of these

groups, three or four emerged and grew to sufficient proportions to threaten the political domination of the Cataldo Bureau.

Providence chose this opportune time to call Bruno Cataldo to his reward. He was found dead at the foot of a flight of stairs. His wooden leg lay splintered on the upper landing. In the room above the stairs lived a lady of much publicized and daring profession. Cataldo had been drinking heavily, she told the reporters.

A coalition government was founded. Each group of considerable size won the freedom to practice its own mathematics according to its own lights. This seemed to be a happy solution. Soon the city that had once boasted of two daily newspapers, was supporting twenty-five. At any time of day or night, there were at least forty different opinions as to what time it was, or as to the degree of temperature they were now enjoying. Acting within his rights and using his own surveying instruments, one busy citizen prepared to lay the foundation for his gas station directly in the middle of the ladies' powder-room of the Y.W.C.A. Among certain sects, due to the mysticism of numbers, having but two children was an honor supreme; among others it was a disgrace. Inter-marriage between sects was productive of architectural monstrosities, many of which are still preserved as historic curiosities. Just such an attraction can still be observed if one were to visit that quiet section just north of Gloryroad Cemetery. The building of this structure was attended by numerous conversions to various faiths on the part of the procrastinating contractor.

The windows occurring in random places on the facade are circular, square, rectangular and lozenge shaped. The entrance, flanked by three huge marble pillars, must be approached by a ladder, for it is twelve feet above the floor of the porch. So narrow is it that only a thin man can enter it sideways. The interior is equally gauche. Stairs leading to the upper chambers vary in height from two and one-half inches to twenty feet. To achieve the tiny cell in the bell tower (from which the unfortunate builder leaped to his death) is still considered a daring feat attempted by only the very young.

The citizens finally found their lot intolerable. Their flanks and bellies refused to accept folly that their minds and hearts had failed to reject. Discomfort demanded a reform that reason and conscience had not. What cared they if men of mysterious ways quibbled over indeterminate truths? The things that mattered were that their chairs were not fit to sit upon, their food was cooked to the wrong tenderness, their feet were sore from improperly sized shoes. Yes, the people were aroused!

It was soon declared law that these arithmetical differences were of no consequence. Leaders pointed out that while all this quibbling over basic verities was going on, people were starving, minorities were being pushed around, and children were becoming criminal. The only things worth considering (it was proclaimed) were the pursuit of happiness, freedom from fear, and freedom from want. Men of moral indignation appealed to the better instincts of the people. "The only realities are pain and pleasure," they said. "You can *feel* them. *They* cannot be denied. All other things are relative and unimportant."

* * *

This brings my brief history of the city up to date. I am glad that so sad a tale can end upon a hopeful note, for certainly such generations of suffering must merit a bright future. The city is now bathed in the wan light of a new dawn. Men have begun to look back to Cataldo as the great reformer that he was. It was he that freed them from the apathy of absolutes. Without him the night would not have passed.

This is the era of the common stomach. It took many generations to discover that men cannot think *alike*, but what is there to stop men from *feeling* alike? The fog of mathematics has hidden the true pleasures of life that lie in clothes and food and sex and good wines and healthy children (discriminatingly planned). Let those things that are relative remain relative. Let those things that are certain, remain certain.

Despite the years, some evidence of the Universarians still survive. They are numbered among the frustrates and the lunatic fringe. Only yesterday I clipped an editorial from one of their silly little pamphlets. It read thus: "TWO AND TWO STILL EQUAL FOUR!"

How delightfully quaint!

ED WILLOCK
New York City
January, 1947

PROTESTANTISM AND ECONOMIC LIFE

Every advance registered by Capitalism in the world in general, in particular countries, or in colonial areas, has meant a victory over the Catholic Church and a setback for its doctrines. Such a statement may prove disturbing to those religious people, particularly Americans, who are getting ready to defend Capitalism and private property with their lives against the onslaughts of Russian Communism. While it would only be fair to assuage in some measure the fears of such as these by stressing the fact that in most essentials, Capitalism and Communism are blood brothers, it is also necessary to insist that not even the magic term of 'democracy' can sanctify the assembly-line system of making monkeys out of men. Not even the soundness of other institutions of the American scene (and much remains that is sound and truly Christian) can bring our factory system within the orbit of the Christian conception of the nature of man.

To the minds of well-meaning people, the word Capitalism has come to mean the system which guarantees the right to hold private property. Nothing could be further from the truth. Capitalism is rather that system which, while raising the cry for the rights of property, and of the individual to accumulate property, is in actuality the destroyer of the property of the ordinary man, the expropriator of his tools, and his possessions, the concentrator of wealth and of wealth-producing agents in the hands of the few.

There are many definitions of Capitalism, some oversimplified, some so complex as to miss the real significance of the system.

The following definition is a realistic one, more invulnerable than most definitions from attack by one side or another:

Capitalism is a system of exchange economy marked by certain distinctive characteristics. Two groups of the population, the owners of the instruments of production and the propertyless workers, are clearly differentiated, but cooperate in *impersonal* relations through the market. The orienting principle of economic activity in capitalism is unrestricted profit, secured or sought in competition with other economic agents by means of instrumentalities fully rationalised to that end.

This definition, put forward by Nussbaum, takes into account most of the realities of present-day industrial and finance Capitalism and as such will be the springboard for the following notes on various aspects

and phases of Capitalism. Whether one thinks Capitalism a blessing or a blight on the world is not pertinent to an examination of its relationships to other institutions. The purpose of the following discussion is to enquire into the relationship of Capitalism to Protestantism (particularly certain sects within the framework of Protestantism), and in a lesser degree to the Catholic Church.

Spiritual Genesis of Capitalism

The spiritual genesis of Capitalism took place long before the actual birth of capitalistic institutions and enterprises. It is commonly supposed that man's avarice gave rise to the system whereby the pursuit of wealth became the all-pervading aim and end of men and society. This naive idea would assume that in a pre-capitalist society men were less avaricious than they are now; that avarice grew apace with the times until it took possession of men's minds with intense strength and irresistibility. The mere expounding of this idea shows its absurdity. Men as a whole are probably not more naturally avaricious in 1947 than they were in 1347—only in 1347 men from London to Rome had to confess avarice as a vice. Even if they wanted to earn money through the mere possession of money, i.e. by taking interest on money loaned, it was unlawful for them to do so as Christians. Such prohibitions on usury were part of the common law in Catholic England, and were the subject of enactments in every part of Christendom.

Certainly men seem more avaricious, and certainly the lust for gold has infected a larger number of the world's population than when the village and sustenance economy flourished when the Western World was Catholic. Since the influence of the Church declined in the countries of Europe, it is undeniable that avarice has become respectable, has become a trait not castigated by church and state, but in a more or less tacit manner, blessed by them. That such a mood was ushered in by the Reformers is a fact in history, since it took root in the countries separated from the Catholic Church. That such a situation was not willed by them is rather clear from many of their statements. Yet, at the same time the Calvinists, particularly, lauded the virtues of diligence, of thrift and saving. These virtues became the distinguishing mark of the solid burghers, the new bourgeoisie, and it is not hard to see how such virtues could be used to envelop that avarice that was thus made free to put out its tentacles and suddenly feel its terrible unchecked strength.

Many thinkers have pointed out the significance of John Calvin's

teaching regarding the doctrine of the 'calling'—a strenuous enterprise chosen by the individual and pursued with a sense of religious responsibility. Naturally, with Calvin, the aim of this enterprise was to be God. Such a calling, however, was to be exercised in the world, and was to be conducted on the basis of rigid asceticism, known as 'worldly asceticism.' As might be expected, asceticism in the answering of daily needs, coupled with diligence and industry in the pursuit of one's calling, made for an accumulation of wealth on the part of individuals. It is not even important to discuss whether such an accumulation was intended or not. The important fact is that such was actually the result as will be demonstrated later. It is also a fact that the 'calling' which was practised *in the world* was before long also *of the world*. A concomitant doctrine of Calvinism regarding predestination put the stamp of the elect on that man whose worldly efforts were blessed with success. Thus the object of admiration changed from a St. Francis type, glorifying in his poverty, in his lack of possessions, in his neglect of the world, in his complete beggary, to a new type—the sober citizen, well-endowed with money and possessions, careful of all his contacts in the world, and hating beggary as a crime.

The complete rationality of the sober citizen's life was at complete variance with the unpredictability of the general run of people who grow up in a Catholic atmosphere. There was no sudden relinquishing of wealth by the burgher, or by his sons or daughters, to enter a monastery. The burgher's monastery was the world, and to live in the world one had to keep good hold on the world's goods. There was no dropping of a profitable business to go on a pilgrimage of penance or of any other kind. Of what purpose were pilgrimages when they just filled the roads with unpleasant mendicants?

The burgher's impersonality and coldness precluded his becoming too concerned for the men who worked with him. After all, what could he really do for them. Either God ordained that such men were of the elect, and then they were as successful as he, or they were not of the elect and did not get along. This was regrettable but beyond his power.

The characteristics sketched in the foregoing are in a broad way the essential elements of the "new" man, the man formed by the new philosophy after the so-called Reformation. John Calvin systematized these ideals and they took hold of the minds of men who were sincerely looking for light, or who were impatient at restrictions placed upon their enterprise by a Church that knew men's weaknesses so well that she

prepared dykes to keep such weaknesses from being loosed. While there is no doubt that many of the leaders among the reformers were sincere men there were also among their flocks those who took advantage of the situation to further their own ends. The ideals of sober industry, of thrift, of devotion to a calling, of rationality took root in many branches and centers of evolving Protestantism—not only among the Saints of Geneva, the Huguenots in France, the Puritans and Methodists of England, the Presbyterians of Scotland, the Baptists (and Menonites and Quakers) all to a greater or lesser extent, were the carriers of the new spirit. As more and more men exemplified the newer ideals, and were informed with the modern virtues, it would seem that they would create more modern institutions to embody their thinking.

They did just that—and the institutions they founded formed the basic structure of our modern capitalistic age.

Before the bourgeois spirit succeeded in creating the modern bourgeois world, there was a remarkable unanimity of custom prevailing throughout the countries of Christendom. Just as the rise of Capitalism was no accident, so the similarity of economic institutions and enactments throughout many dissimilar areas was not a fortuitous occurrence. The unifying spirit of a Church which taught that usury was wrong, that all activities, even those of an economic nature, should be answerable to theological norms, was translated into the actualities of men's daily lives.

From barbarism, as from the dregs of Roman degeneration, the Church had raised mankind to a new dignity. To preserve the dignity of the individual man, the Church had led the way toward an economy in which as many men as possible were free, were owners of their own tools or land, and were protected from the depredations of more powerful or more avaricious men by wise laws and customs. Doctrines of crucial importance, such as that of the Just Price, were everywhere promulgated. Even under such guidance, there was some exploitation. The condition of the serf, who was attached to a certain landed estate, was in the earlier middle ages an unenviable position, just as was the position in the later middle ages of the journeymen who could not become masters in their crafts for almost all of their lives, because the guilds had tended to become the monopoly of the few.

A socialist economist, however, has pointed out that if the serf who worked at his own good time and possessed a piece of land of his own, had been approached by a twentieth century tycoon with an offer of a job in a Detroit automobile factory, he would most definitely have refused the exchange. To report to work at a certain hour; to be

forced to perform the same meaningless tasks throughout the livelong day, and every day; to have no personal relation with the owner of the great Factory-Prison; to have so few holidays instead of 180 feast days and Saints' days during the year when he could consider the state of his soul and do honor to God and the Saints through processions in the open air and songs and presentations;—such a way of life would seem to the serf like real slavery.

A great social fabric had been woven in accordance with spiritual directions. This social fabric could only be torn asunder and replaced when a new spirit issues forth new directives. A new spiritual climate was the first necessity for a new economy.

The new spiritual climate was ushered in by a great wind—a wind that did indeed drive before it many abuses which almost inevitably show themselves in any institution made up of concupiscent human beings. But this wind also tore from their moorings other and very precious cohesive forces within society. As has been mentioned, the abolition of the Sacrament of Penance was decisive. There was no saintly priest of God who could, like St. Francis Xavier, plan to submit emerging business nabobs to the following searching and merciless examination in or out of the confessional:

"Ask them what profits they make. How and whence? What is the system that they follow in barter and loans, and in the whole matter of security for contracts?

You will generally find that everything is defiled with usurious contracts. . . .

When you have squeezed out of them the confession of these monopolies and the like, drawing them out by many and cautious questions, you will be more easily able to settle how much of another person's property they are in possession of, and how much they ought to make restitution of to those they have defrauded in order to be reconciled to God, than if you should ask them in general whether they have defrauded anyone."

Such an attitude, even if it only informs part of the population, is not conducive to the growth of free enterprise or finance Capitalism.

The other two concepts which were swept away or de-emphasized as a result of the Reformers' teachings were the idea of the Common Good (as opposed to unfair advancement of the individual) and the concept of a Teaching Church which could speak for all Christendom with the authority of its divine mandate. There is no evidence that the leaders among the Reformers wanted to destroy the concept of the Common Good. There is at the same time, no gainsaying the fact that they consistently emphasized the rights of the individual to private judgment on religious matters. This emphasis had its repercussions in a tremendous and irresistible way in the economic field.

The Reformers were quite frank, however, in wishing to destroy the authority of a supra-national teaching church which could raise its voice for the Christian world, without reference to boundaries. A social system based on supra-national concepts would have to change in the general shift to national churches which accompanied the so-called Reformation.

That modern economic forms historically developed out of the foregoing trends and events is the conclusion of many because of the following considerations.

The Growth of Capitalism

The economic system which we know as Capitalism had its first and most characteristic development in England. It is commonly supposed that our modern Capitalism saw the light of day in the middle of the 18th century when machines were invented that could perform the work of many men, and thus made *inevitable* the growth of the factory system which came to be known as industrial Capitalism. If this little sketch does nothing else, it ought to stress fact that such an idea is baseless.

By the time machines were invented, the spirit of capitalistic enterprise had already taken hold in an England that had first broken away from Rome, and had then been led during the Cromwellian period by the sober-burgher type, described in preceding paragraphs. The fifty or so years during which the epoch-making inventions were put into operation are for many persons the most fascinating and crucial years of our modern age.

The machinery could have been used in many ways and for many purposes. Colonies of people, seeing that now men could easily produce more than they needed for sustenance, could have operated machines cooperatively, and could have given their surplus to the poor, to the aged or to the missions which were being conducted among aborigines and pagans. If the guild system had existed at that time, meetings would have been held to discover which inventions would serve the Common Good and which would not. The effects on the producer and the consumer of the introduction of machines would have been the basis for religious and social judgments in which theologians would have taken a part.

It is rather certain that with a different approach, certain machines might not have been used at all, and others in a very different manner.

It is also possible to believe that an entirely different development could have been expected from the development of such industrial aides as the steam engine, the spinning jenny and the flying shuttle if they had been projected into a different spiritual climate than that of Protestant England.

As it was, they were immediately put at the service of capitalistically-minded, Protestant, business-men. This class of business men were in spirit and in blood, the descendants of those who had been given a real stake in life at the time of the dissolution of the Catholic monasteries. As Belloc points out, "Every single man who sat in Parliament for a country required his price for voting the dissolution of the monasteries; every single man received it." Out of this group came many Puritans. The lands and possessions of Oliver Cromwell, for example, were secured for him by an ancestor who achieved his share of Church lands at the time of the confiscation.

In England during the mercantilist period, the rising burghers went into business as a calling. They became the entrepreneurs who made money from money, who became rich by foreign enterprises and by the work of other men. When large, more expensive machines were invented, it was only the men of this calibre who had the money and the enterprise to make use of them. It was then that the death blow was dealt to those small English proprietors who had survived the Statute of Frauds by means of which so many independent English peasants were deprived of their small holdings and made into cotters or rural proletariat. Independent craftsmen, artisans, tradesmen joined the small proprietor in journeying to the environment of the tall smoke-stack to become what has been termed, "factory-fodder." The English slums were a terrifying spectacle new to the world, with consequences to family life which have marked capitalism consistently. The poor were dispossessed and the rich grew richer. This was unrestrained competition; this was progress. Karl Marx has described the Merrie England of capitalism. Gradually, the exploitation of English labor was somewhat curbed, but the uncontrolled expansion which gives the essential nature of true capitalism found other men to use for gain. The "lesser breeds outside the law" in colonial areas were forced into the discipline of capitalistic enterprise. Into India, Africa, North America went the missionaries of both Business and Trade. As Marx put it—the capitalists of England "began drinking the blood out of the skulls of the slain" in colonial areas. Protestantism had given rise to the enterprising mentality; the spirit of enterprise now pushed Protestantism to a place on the periphery of life. It was in such an atmosphere that Adam Smith's *Wealth of Nations* could be taken so seriously.

In Holland, where Calvinism took firm root, a similar pattern emerged, except that the Dutch distinguished themselves as manipulators of money exchange in a very special manner. The importance of Holland as an international money market and as a focal point of Capitalism was increased by the great number of Jews who took refuge there upon their lamentable expulsion from Spain, and by the number of French Huguenots who fled there after the Revocation of the Edict of Nantes. The Huguenots were the Protestant minority of France, who in leaving that country, took with them just about all the business know-how of their period. The Catholic majority of the French nation, while subtle of intellect and brilliant in discourse, never achieved the leadership in business affairs attained by the enterprising Huguenots. It was generally accepted as a truth that: "There is a kind of natural ineptness in the Popish religion to business, whereas on the contrary among the Reformed, the greater their zeal, the greater their inclination to trade and industry, as holding idleness unlawful."

This evidence is culled from a tract of a Protestant pamphleteer of 1671. The natural ineptness was not traced, as it could have been, to the fact that Catholic teaching held that business, in its constant temptations to avarice, acquisitiveness and worldliness, was perilous to the soul of man.

It is often stated that the enterprising spirit of Capitalism is intensified and activated among minority groups, and therefore there is no relation between Capitalism and Protestantism as such, but rather between Capitalism and those Protestants who formed minority groups. Certain superficially convincing arguments can be given for this thesis, which advances a thought that a minority must be more avaricious and diligent than the majority in order to survive. However, this thesis should also work the other way. When Catholic minorities find themselves within a Protestant majority, they too should exhibit capitalistic traits. Studies were made of Catholic enclaves in Germany and it was found that on the basis of actual tax records, Catholics had less wealth than Protestants. Further, the Catholic part of the population neither chose the education that would prepare them for business, nor did they enter industry or business in general. It has never been claimed that there is an affinity between Lutheranism and Capitalism, but at least there is not a strong antipathy. Again, the Catholic minority of Holland, though put to grievous disabilities, never even tried to challenge the business acumen of the leaders of business and industry who belong to the Reformed Church. The Irish Catholic minorities in England and Scotland have never shown the tendency to excel in capitalistic exploitation that such a theory would lead us to expect from a small

group that has had such a struggle to live and survive. As a matter of fact, in their own prodigal way, the Catholic group in England have been lavishing their hard-earned surplus not on building banks or factories but on churches and even cathedrals. No more anti-capitalistic activity could possibly be imagined. Such people, little educated as some of them may be, chose to search after "the good life rather than goods."

Another unexplained phenomenon is that the system of industrial and finance Capitalism which took root in England and spread from there to the United States, never took real root in countries of predominantly Catholic culture. The visitor to a country like Spain or Portugal, where among ordinary people older habits of thought exist, are amazed at the lack of acquisitiveness among them. Of course, an enterprising class has sprung up in both countries now, but still in Portugal, the riches of the port wine trade are exploited by English merchants. The Portuguese producer still clings to pre-capitalistic forms of making the wine. The exploitation of land laborers in Spain is a fascinating study for someone who wants to consult ownership records. In 1834, Liberalism, with all its connotations of modernism and anti-clericalism, managed to seize the twelve million acres of Church lands. True, this was an awful lot of land for the Church to have—but it must be remembered that the Church was the Social Security for the Spanish masses. Even hostile critics admit that these lands were used in the main for social ends. What happened in England at the Reformation, happened in Spain in 1834. The liberals voted the expropriation of the lands and then had their pick of choice lots at nominal costs. These lands were then no longer used for social purposes at all, but in so far as the liberals could harness the Spanish masses, they used them for the production of wealth for themselves. The liberals, now capitalistic land-owners, arranged titles for themselves under a corrupt monarchy, and hatched the problems of the land and the rural proletariat that were fought out almost exactly one hundred years later.

Even in the colonial expansion, the Iberian nations showed no real capitalistic pattern. The remark of the Conquistador that he had a "disease of the heart that only gold could cure" is often quoted. But the tremendous social experiments of the Catholic monks among the native populations are hardly ever recounted. As well as their duty to curb the acquisitiveness of the Spanish Conquistadores, the monks counted it their obligation to protect the Indians, and later the Negroes, by positive measures, including the *hospitals* (community and training centers) of the Spanish monks, and the *reductions* (cooperative colonies) of the Portuguese Father Vieira in Brazil, and other Jesuits in Paraguay. The present day Indian population of Latin America, num-

erous and integrated into national life, bears testimony to the monks' success in tempering the greed of the Conquistadores. Where are the North American Indian hordes? And what is the condition of the remnant that remains?

It was not that the Iberian nations had access to less wealth or natural resources, or even skill than the Dutch, French or English nations. It was just that the Catholic mentality did not use them capitalistically. Perhaps the most striking example of this is the use of the immense amounts of gold and silver mined in the new world and brought to Spain and Portugal. A great deal of this gold and silver can still be seen in the towns and cities of the Iberian Peninsula. It was used to make altars to show the Lord by action as well as word that everything really belonged to Him—and more particularly those things which the world held most precious. When the Jewish populations of Spain and Portugal were forced to leave because of an intolerant order of the monarchs, much of the remainder of the gold and silver went with them since the Jews had been the traditional moneylenders to the Kings of Spain at Toledo and to the nobles of Portugal. The same gold and silver was transported to Holland, where it entered commerce and was used capitalistically to promote loans and overseas enterprises.

It is a part of the history of our country that the Puritans settled in New England and established their theocracy in freedom. These strong and enterprising men gave a tone to the life of that area and to that of other areas where they settled in later times. The United States became the largest country to be formed in the very time when industrial Capitalism was getting under way, and to be settled by a business-minded colony. It is hardly surprising that our country has become the strongest industrial and financial bastion of world economy. Eduard Heimann has pointed out that the leaders of American industry, the Rockefellers and the Fords, are indeed the Calvinists whose business is a calling. However, there were many cultural patterns and spirits active in the integration of the American system, and there are many areas of its economy, and many examples of its institutions that are hardly affected by the impersonality of finance Capitalism. I would refer to the many small businesses and trades run by independent workers—often by the foreign born; to the number of people who, though wage-slaves in factories, still are not completely dispossessed since they own their own homes; to the completely admirable system of State Agricultural Schools and County Agents serving the smaller farmer in his independent domain.

Nevertheless, American finance Capitalism is busy with the exploitation of South American labor and thus will cause many crises in the near future. It is also busy about its own destruction.

The Crisis

Factories, like concentration camps, don't just grow; don't just happen. They proceed from the mind of man. An attempt has been made to indicate that there has been, historically, an affinity between Capitalism and Protestantism. The obverse of this is that there has been a continuous antipathy between Catholicism and Capitalism. At the present moment, when Capitalism is clearly in a crisis, the Catholic Church, particularly in the United States, has made an uneasy alliance with Capitalism, and seems to aspire to be the repository of the bourgeois spirit. But such an aspiration will not of course be fulfilled since it is only a vocal minority who move along this trend, while the majority of Catholics are as usual, not in the directing end of capitalistic enterprises but rather the workmen, the laborers and the farmers. Rather than by any widespread teaching on the part of its leaders, it is the inertia of the Church, and the weight of her great body of social doctrine, that has kept alive among the great masses of Catholic people the anti-capitalistic mentality that goes along with agrarianism, belief in poverty, a sense of the wrongness of impersonality and usury in the affairs of men.

Even a simple Catholic clerk in the Reeves corner grocery store, would catch the evil basis of Henry Ford's dictum "to work together it is not necessary that men should love each other." The grocery clerk would know that the impersonality of business is un-Christian and that it is necessary to love those about us, even those who work with us.

It must make us pause, however, to see England, the first country to embrace Capitalism, publicly repudiating it in its institutions. Capitalism, then, is admittedly a failure in our day in its very home and earliest bastion. What then of the spirit, of the ideals, from which the institutions of Capitalism sprang? They too are under fire—they too have disintegrated along with their fruits.

Undoubtedly then, Capitalism is on its way out, its principles, even that of the sober burgher, discredited. Men are everywhere talking bleakly of what system will come, or will be imposed upon them next. Socialism and Communism, carrying in themselves many of the faults of the system they hope to supplant, are gaining adherents among confused, hopeless, and hungry men. Here and there are evidences of new economic beginnings with more Christian roots. One thing only is certain: the economic direction of the future will reflect and embody the, as yet undecided, spiritual direction mankind is going to take.

JEREM O'SULLIVAN-BARRA
New York, 1947

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Behold in awe, oh saintly boor,
The social grace of the paramour,
At the evening feast, mid the heat of noon,
The usurer uses the proper spoon.



The following statistics, frequently quoted, were compiled as a result of a questionnaire addressed to a group of American Protestants.

The denominations represented were 20, including Methodists, Presbyterians, Baptists, and Congregationalists.

Of those questioned, 700 replied.

The two groups were a) acting clergymen and b) students for the ministry.

The results were as follows:

DOCTRINES AFFIRMED	CLERGY	STUDENTS
1) Belief in original sin	67%	13%
2) Baptism is necessary	35%	14%
3) It is necessary to belong to a church	41%	16%
4) Christ is Divine	76%	—— *
5) Christ rose from the dead	82%	—— *
6) God is omnipotent	—— *	64%
7) God has wrought miracles	—— *	24%
8) Christ's death was the one act which made possible the forgiveness of man's sins	—— *	29%

Only 9% of the students believe that there is a devil, probably the key to the problem.

*——question not asked.



"OFFICER, IS THERE ANY WAY I



N GO TO HELL ? "

CONTEMPORARY AMERICAN PROTESTANTISM

Is America Protestant?

The usual answer to a question of this sort is given statistically, and it proves practically nothing. There were, at the time of the 1936 census (notoriously unreliable in this regard) 31,000,000 avowed Protestants in the United States, as against 20,000,000 Catholics and 70,000,000 unchurched. The Protestants comprised over 250 sects, quite a number of which can be considered "christian" only by stretching the imagination.

A better index to the times is gained from the personal sampling of the spiritual atmosphere of the newsstands, hotels, churches, suburbs, movies, radio and by taking careful note of what has happened to home town friends and college classmates. The vitality of a civilization is spiritual, and spiritual temper cannot be reduced to statistics. On this basis then, of a clue here, and a clue there, plus our own powers of discernment, the following appears to be the situation.

The period of Protestant ascendancy was finished a generation ago. The country is now in the grip of no intense spiritual force, nor is there any all-over general direction in which we are heading. An uncommon number of our present leaders get their vitality from a residual Protestantism, but are not themselves Protestant and are not passing on their heritage. Just as the country has for a long time been feeding the cities its own best vitality, so has the traditional Protestant home, steeped in Bible reading, been providing men and women of strong character. Often the two sources of vitality coincided. Rural America has now been drained of vitality. The traditional Protestant homelife was progressively abandoned by the laity, then the ministers, and now even the missionaries. Dorothy Thompson, Henry Luce, Robert Hutchins, and many other prominent figures (note that they are articulate America, not America fattened on mercantile profits) came from ministers' and missionaries' homes. Does anyone expect that a childhood of Superman and progressive schools will produce citizens of like caliber?

Anyhow, we are now coasting along on a residual strength, which is not being renewed, or even acknowledged. We are living in a post-Protestant age, turning barbarian. We are in a moment of indecision, waiting for a new source of vitality, ready otherwise to retrogress rapidly. Two strong forces are coming up, from sharply opposed directions: Catholicism and Atheistic Communism. It seems unlikely that Protestantism, modernized and mild as it is, will prove a serious contentent for tomorrow's America, but we shall examine the potentialities in this

regard presently. The average man of today is a neo-pagan, frustrated in his directionlessness. Some of him are being converted to Catholicism. Some are falling prey to Communism. In between is a large area of neurosis and alcoholism, laying waste much of our country's best blood and natural gifts.

Why the loss of Protestant supremacy? It is useless to look to external conditions for its present weakness, for it had a clear field in the building up of America. Protestantism must either have inadvertently pulled its house down on top of itself (as, for instance, in its unfortunate and now lamented support of secular education) or be suffering from internal disorders. Let us first examine the internal malady.

Diseases of Protestantism: Senility

The 400th anniversary of Luther's death was commemorated last year. It is four centuries then, since the Reformation breach in Christendom; a schism which broke the floodgates which might have held back the rising tide of uncontrolled humanism and commercialism. It has taken 400 years for the unleashed forces to run their course to the breakdown of western civilization. 400 years to undermine the mental ability, the health, the hope, the peace, the happiness, the common morality of man. 400 years to destroy the beauty of the face of the earth, to upset the balance of fertility in the soil, nearly to exhaust the natural resources of the earth. 400 years to pervert knowledge to the total service of destruction. 400 years to go from an ideal of self-discipline to an unashamed commercial exploitation of the passions. 400 years to twist men's minds to an acceptance of the perversions of birth control, homosexuality, abortion and euthanasia. 400 years from an ordered society with respect for authority to a hideous alternation of pressure-group democracy and fanatic dictatorship. 400 years from a civilization built and permeated by the Church to a monstrous scientific barbarianism untouched by Christ. In that 400 years what has happened to the branch which broke off from the vine? Has it withered yet? Nearly. It is certainly senile, and the best measure of its senility is the prevalence of religious indifferentism. Future ages if any, will look with horror upon the time when men by the millions disregarded God, when schools and courts and hospitals and jails and insane asylums and day nurseries neglected to pay homage to God. They will read that the more or less established religion "played" to almost empty houses, while thousands upon thousands of men gathered to watch nine men play baseball. They will learn that whole sections



of newspapers recorded the minutia of money trading while little or no space was given to religion. They may even learn that men sank so low mentally and spiritually as to try to identify, in a muddled sort of fellowship, creeds not only diverse but contradictory.

Diseases of Protestantism: Disintegration

Protestantism keeps falling apart, subdividing like an amoeba. Everytime someone is displeased he can, and he often does, start a new sect. There are now some 250, without the process' having been stemmed. The reunion effort of the Federal Council of Churches does not check the disease, but merely arranges for cooperation among the diseased parts. The disease itself is of the essence of Protestantism, rooted in its rejection of authority. It was a serious and terrible thing for the original reformers to break the unity of Christendom and reject the rightful authority of the Church. After that, however, Protestantism had no ground on which to object to further fissure. It is like marriage. If you stand on the ground that it is indissoluble, and allow no divorce, you have a tenable position. If you deny the indissolubility you undermine the whole structure of marriage and inevitably let yourself in for a string of divorces. The only way to stop the disintegrating process and its unlovely consequences, is to return to the initial tenable position. This Protestantism is still reluctant to do, both in the matter of itself and its views on marriage.

Protestantism clung to the "right of private judgment," as they call it, which is really an indirect way of saying that there is no objective truth. It is consistently foreign to the Protestant temper to search for a truth external to the individual and binding on all men. Instead the tendency is to search one's own mind to determine the credibility of a doctrine. This may explain why the word "humility," which to a Catholic suggests an ever so desirable virtue, has a distasteful, servile connotation in common American parlance. The rejection of authority and the lack of humility is a Protestant characteristic which has been engrafted on the American temper. Our country was populated, someone has said, not just by Protestants but by Protestants who couldn't get along with other Protestants. Once here the disgruntled or avaricious could always proceed westward. Over a period of several hundred years this

tendency has produced its exemplar in the rugged individualist of recent unlamented memory. You couldn't make a society out of him, so he is at length disappearing. His progeny are much less splendid. They are just plain undisciplined in every way.

If protest against authority (and chiefly, of course, against papal authority) is of the essence of Protestantism, one ought not to wonder at the present hew and cry against the rising tide of Catholicism. The ordinary non-Catholic citizen responds instinctively and unreasoningly with a shudder to the prospect of authority, especially when it is called "authoritarianism."

But men get tired of following their own rule, just as children get tired of doing as they please. Anyone with half an eye can see that the United States is spoiling for strong, unhesitant, leadership. In the political field the danger of dictatorship lies in the mood of the people rather than in the strong-armed tactics of . . . of whom? The miracle is that no one has yet set upon such easy prey.

In the religious sphere, official Protestantism is making one last barrage attack against the Church which, having authority, has stood firm on the same ground since the breach. Some of it is hysterical. Most of it is pelting with marshmallows. In the spirit of reconciliation Protestants and other non-Catholics keep making friendly overtures to the Church, involving slight compromises. Unbend a little on birth control, concede a few points on mixed marriages (by contrast the Anglican Archbishop of York is lately getting scrupulous in reverse on the matter of mixed marriages. Is the tide of their usual effect turning, or is it a revenge move?). But most of all we are besought one way and another to admit that one religion is as good as another. Were it not for our obstinacy in this regard all Christians (and Jews, Buddhists and others) could join in a splendid spiritual fellowship.

With so much genuine good will on both sides, and so little personal enmity, now that vast rivers of water have run under the bridge, it is just possible that the obdurate position of the true Church may suddenly be seen for what it is, and that Protestants may begin to appreciate the magnificent strength with which Catholicism has held to the fullness of truth which alone can restore society. They may even look up and see the Church's outstretched arms of welcome.



—HUMPTY DUMPTY HAD A
GREAT FALL.

Their alternative is to return to the tyranny of petty authority. "Jesus, I was certain," said Rev. Dr. Harry Emerson Fosdick in his farewell address to the Riverside congregation, "would not be in the least intent on such a ritual detail (as baptism by immersion) . . . and I had decided that I would never be a minister of a church where all Christians, devoted to our Lord, could not freely enter on equal terms with what form of baptism—or none—their Christian heritage made sacred to them." How do you know, Dr. Fosdick? By what authority do you presume to read God's mind?

Diseases of Protestantism: Self-contradiction

Eventual self-contradiction is the invariable mark of heresy. The true Church preserves all the intensities of Christianity in delicate balance. Heresy, by denying some truths, or exaggerating some at the expense of the others, destroys the balance, so that its adherents become extremists in one direction, and then swing to the opposite extreme by way of reaction, always without finding the stabilizing center. This process is very clearly marked in Protestantism, the more so now that the process has run its course in a half-dozen different aspects. Protestantism has swung from the gloomy despair of Calvinism (man, being essentially corrupted by original sin, cannot please God) to the presumption of liberalism and modernism (there never was any original sin, there is no Hell, and if there is a Heaven I shall certainly arrive there without effort.) It is starting to swing now from an exaggerated confidence in the temporal order and man's reason to an exaggerated and phoney mysticism. Its morality has ranged all the way from "no fun on Sunday" to the solemn and sentimental endorsement of euthanasia. It has swung from an excessive individualism into the yawning Russian jaws of collectivism. This pendulum swing accounts for the phenomenon which attracted Chesterton to the Church: Protestantism alternately criticizes the Catholic Church on diametrically opposite grounds: now for being too other-worldly, now for being too this-worldly. But the Catholic Church hasn't moved from dead center. It is her critics who are revolving.

Two major reversals warrant particular attention:

Faith and Good Works

It pleased Martin Luther to declare good works useless for salvation, even though he had to discredit St. James' Epistle to do so. The effect of his doctrine of salvation by faith alone was a local and immediate abandonment of charitable works; indirectly, and with other con-

tributing factors (such as the greed of the political arm) it meant the virtual wiping out of the works of mercy in the Protestant countries of the western hemisphere. Nothing is more disguised and misrepresented in our textbooks than this appalling fact. There was, under a united Catholic Europe, a magnificent network of good works, ranging from universities to orphan asylums, from hospitals to burial societies. They were operated by the Church, not the state, and were mostly under the auspices of religious orders. They were manned by thousands and thousands of nuns and monks, leading heroic, dedicated lives of piety and poverty. In one Protestant country after another the properties belonging to the charities were usurped, that is, stolen, by politicians for ignoble reasons, and the lot of the poor and the weak was reduced to intolerable, unalleviated misery. Protestantism lost the Catholic idea of works of mercy, that Christ was to be seen in our weak brothers. It has never recovered that idea, although the pendulum has now swung over to social service Christianity. The change began with pharisaical, patronizing philanthropy, which still faintly lingers in our society. The rich helped the poor without impoverishing themselves; pried into the lives of those whose benefactors (and often exploiters) they were, judged and managed, and tried to make the poor clean like themselves.

Now the whole of Protestantism is permeated with the spirit of good works. Faith is irrelevant and salvation unimportant. Never mind if poor Mr. X goes to Heaven or Hell, the important thing is to get his teeth fixed. Who cares about the morality of abortion; it is economically advisable. This social service Protestantism is usually now just social service, and never mind the Protestantism. The child it bore has repudiated its mother. But within Protestantism the social service spirit is still rife. When sincere, earnest Protestants want to intensify the practice of their religion they do not go on retreats or make corporate acts of faith; they go down to the Italian section of town and help empty the garbage. They form colonies of college students to build houses for mine workers, or groups to do occupational therapy in mental hospitals. This is even, and especially, true of the Quakers whose attraction is usually reputed to be their emphasis on the contemplative.

We associate Communism with Russia, but it had its birth in Protestant Europe and gathered momentum from the absence of good works in a society bred on salvation by faith alone. In a sense Communism, social security legislation and the curious material messianism of some of the United National committees, represent a final, extra-religious exaggeration of the emphasis on good works apart from faith.

Now the pendulum is trying to reverse itself again, but the effort is deceased and diffuse. The emphasis is no longer chiefly on the temporal welfare of people but on their "emotional" welfare, with Freudianism and sentimentality muddling around in everything.

The Bible

The Protestant somersault in regard to scripture is a sad commentary on the waywardness of dissidents. The Bible is the inspired work of God, completely true but neither the sole nor the primary authority for Christianity. Protestants having left the Church (which is the supreme authority), were more or less forced to regard the Bible as the sole and comprehensive religious guide. Since the Bible is not easily interpreted, they were further reduced to specifying the literal meaning as a criterion (after some convenient changes in the original text had been made by the reformers).

Bible literalists still plentifully exist in America. The control movement of Protestantism, however, has swung over to a denial not only of the authority, but even of the *authenticity* of the Bible. They derive their position from some 19th century German scholars, the "higher critics," who questioned traditional dates and texts. Although the most creditable scholars among the higher critics came to eat most of their own words, in favor of the traditional teachings, Protestants seem not to have heard of this. Even, and especially, in the major Protestant seminaries (which have been liberalized) a view of the Bible is taught which entirely discredits it. It goes like this: the gospel of John is of late date and not apostolic. The other three, synoptic, gospels are all variations of an original manuscript, possibly Mark, plus some sayings. Mark is the most authentic gospel. It contains no account of the Virgin Birth (which is anyhow common religious folklore) which therefore never took place. The end which treats of the Resurrection is a later interpolation in the text. Christ died in agony and despair. The miracles were exaggerations, lies, epileptic fits; anyhow, not miracles. Christ didn't think himself divine; it was pinned on him later. Judas was a well-meaning zealot whose plans went awry. Etc. It is essentially the same account of Our Saviour which is found in the Jewish Encyclopedia.

Incredible though it may seem, this sort of stuff is not only taught, but is even considered edifying. "How much more inspiring Christianity is, now that it is shorn of its superstitious coating," is the sort of double-talk by which it is justified. This is similar to another common trick of speech, wherein one first denies that men have souls and then talks about their sacred personalities. The students with better minds, those who can follow through a premise to its conclusion, understandably resign from Protestantism to join Alcoholics Anonymous.

It is well to keep this scriptural aberration in mind when considering Protestant plans to restore the teaching of religion to secular colleges. Unless Protestantism suffers a change of heart, this is what

they are going to be handing out. Wellesley College has been teaching this sort of "religion" for years in a required course, without conspicuous increase in student piety.

Diseases of Protestantism: The Theological Void

A galaxy of churches, millions of members, wealth incalculable, good will in abundance, the blessings of the political wing, and every other material and social advantage cannot perpetuate Protestantism in a theological void. If Protestantism doesn't believe in anything it isn't anything. Creeds are of the essence of religions. Liberal Protestantism has abandoned creeds. The result is sound and fury signifying nothing. Protestantism is always expending a lot of money and effort to start something which tomorrow will still be there but will not still be Protestant. It will be secular. Protestants are now fearful of the threat of secularism, but they brought it upon themselves. There is hardly a one of what are now the "best" colleges: Harvard, Wellesley, Yale, etc. which is not of pious Protestant formation, and usually for the training of ministers. Now they are secular. What is Presbyterian about the Presbyterian Medical Center in New York? Nothing. The universities and hospitals founded at great expense by the Protestant missionaries in the Far East were almost immediately secularized. Protestants keep pouring missionaries and money into China and Japan, but with very little *Protestant* effect.

This all stems from theological deficiencies. One of its most pathetic manifestations is due to the absence of *moral* theology. Modern irreligious psychiatry is threatening to fill this void. For instance, Protestant chaplains in state mental hospitals (often admirable men) are actually learning from psychiatrists how to administer spiritually to the patients.

It is curious to the point of absurdity, how strenuously Protestants avoid theological criteria. The current upheaval in the Episcopal Church is illustrative. This church, which encompasses within itself all shades and degrees of personal belief, is considering whether or not to merge with the Presbyterian church. One can search the accounts of the debate in vain for the slightest inquiry as to whether Presbyterianism or Episcopalianism, if either, is *true*. A very daring person might bring up the question of the validity of orders, but theology is verboten.

Protestantism is formally split into fundamentalism and modernism, representing (characteristically) two untenable positions at opposite extremes. The fundamentalists are Bible literalists who accept the major Christian dogmas, with an exaggerated emphasis on Christ's imminent second coming. Their adherents are mostly from the lower

middle classes. Fundamentalism produced the good living, good willing, sincere and believing Protestant that Catholics have in mind when they talk about how certain it is that Protestants will go to Heaven. How many of these typical, sincere Christians with a grossly over-simplified religion remain? They are said to be legion in the south; yet closer investigation reveals that southern churches are strong on social life, but not conspicuous for the piety of their members. Then there is the Negro, who lent his own particular dignity and grace to a shorn Christianity. The rapidity with which the Negro is being de-Christianized is scandalous, and not pertinent to this discussion. The third great repository of middle-class Protestantism is in the middle-west, where simple goodness and godly talk is hard-pressed by the radio, movies and "an ever-increasing standard of living." Many of the new sects are lunatic-fringe offshoots of fundamentalism.

Let us now observe what has happened to the modernist, liberal wing of Protestantism. Dr. Fosdick exemplifies it in his own career. He is a Baptist minister who had to give up his Fifth Avenue pastorate in the twenties because, chiefly under the influence of the current evolutionary doctrines, he could not believe fundamentalist dogmas. Rockefeller built him the imposing Riverside Church, where he could preach as he pleased. In this church, adjacent to International House, the Union Theological Seminary and Columbia University, Fosdick developed to its fullest the liberal positionless position. The liberals seemed at first to have chosen the part of reason and science. The irony is that they ended up with sentimentality and double-talk. They are prey to every passing secular aberration, hastily readjusting their tenets to the latest findings of this and that. The capitulation of liberal Protestant leadership to pseudo-science is complete and abject. They deny the divinity of Christ, more or less deny immortality, hold no objective moral standards, concede divorce, recommend birth control (indeed, sponsor it) and now endorse euthanasia (at least, some of the prominent ones, including Fosdick, have done so).

The liberals control organizational Protestantism. They rule the seminaries, control the Federal Council of Churches, get written about in the papers, run the leading Protestant magazines, and occupy the city pulpits. Do they also have a majority following? Quite likely not. It sounds silly, but they may well be self-appointed shepherds with precious few sheep. For one thing, as we pointed out, their followers tend logically to drift altogether away from religion.

A word about the sacraments. Liberal Protestants are thoroughly unsacramental. They have dispensed with the two sacraments which Protestantism in general did retain for some time; matrimony, no longer considered binding, and baptism. Some sort of baptismal rite is

usually performed in liberal churches, but it is regarded as merely symbolic, and therefore is invalid. To "join" a liberal Protestant church you need only signify your belief in Jesus Christ, not specifying what you believe about Him.

Will there be a Protestant Resurgence?

We cannot pretend to measure accurately the residual vitality of Protestantism, but we shall indicate some of the places where it is to be found.

The respectable, conservative, monied element of American life is still nominally Protestant, but it is not true that they still hold the reins of our national life. Leadership has fallen to propagandists and labor leaders, the lower classes, the poorly educated and the mercantile owners. Few of any of these groups are Protestant. So the upper-middle class affiliation is not the asset it might at first appear to be.

A better gauge of Protestant strength is the spiritual strength of its members. How is that determined? It is not necessarily reflected in the leaders or in the official publications; there are no religious orders to flower from it. The best place to look is among the rather old, or among the young laity and clergy. And here and there you find it; an isolated man or woman of saintly character, an occasional godly family. Among the young you find groups forming to do works of mercy, to go to the missions, to restore rural community life, or to think out religious problems. The Christian Students League has considerable vitality. The more conspicuous Youth for Christ movement we would be inclined to disregard. It puts on a good show, but it is a bit on the hysterical side for accomplishing permanent results. Protestantism is subject to revivalist waves which always catch up men's goodness and desires for religion, without being able to sustain them. The Oxford Group was an evidence of this.

To sustain such vitality as remains in Protestantism there must be theological food; else it is sheer emotionalism. It is true, as we said before, that Protestant theology in America is conspicuous by its absence. This is not true of Europe where there is a renewed interest in theology. One movement, which has followers in this country, is backwards to neo-orthodoxy. Here and there you will find people who have returned to the original Calvinist or Lutheran position (some Lutheran sects have never departed from the teachings of their founder and stand apart from the usual Protestant federations). Then there are contemporary European theologians who are attracting a lot of attention, but whose influence in this country is still limited to the intense

groups: earnest young lay people and theological students. Brunner is one such. He is straining toward a theology which will synthesize religion and life. Most famous, however, is Karl Barth who holds to a position of exaggerated supernaturalism. He catches Protestants on their pendulum swing back to the supernatural and the mystical. The same tendency accounts for the attraction of the young to the Quakers, some of whose leaders have borrowed heavily, and quite indiscriminately, from mystics, Catholic and pagan. They are rediscovering the potentialities of prayer, silence, solitude, and the inner life in general. There is also in most of the Protestant sects a groping for a return to the sacramental life. Especially marked is the renewed emphasis on the Lord's Supper, long reduced to symbolism and grape juice (of course without powers of consecration). There is a sort of liturgical movement in process too; a renewed interest in good Church music, including Georgian chant, and a borrowing of ritual from the Episcopalians and the Orthodox.

Ritually speaking, the upward movement is most pronounced among the high Episcopalians (who decline to call themselves Protestants at all, but consider that they are one of the three Catholic branches of Christianity—the third is the Orthodox Church. *TIME*, whose managing editor is Episcopalian, has lately taken a dogmatic stand on this point for his magazine usage). They smother in incense, have elaborate and very beautiful services, increasingly favor clerical celibacy, and stress the sacraments. They hold (contrary to the opinion of the Holy See) that their orders are valid. Devout Episcopalians receive "communion" every morning.

There is a less lovely vitality, of a sort, within Protestantism which consists in residual hatred of the Catholic Church. This provides a rallying point (it is, after all, the common element in historical Protestantism) for diverse elements. It is very outspoken where it exists, but on an hysterical, low intellectual level. We are not referring to the fulminations of the Jehovah Witnesses, who can hardly be classed as Protestants, but of such people as Bishop Oxnam. These people see horrible portents in Myron C. Taylor's mission to the Vatican. Among other Protestants outspoken antagonism is not very common. There is a vestigial, instinctive, horror of Catholicism fairly common, but usually beneath the surface. There is a growing good will of the "some of my best friends are Catholic" sort. It is impossible to estimate how much of an anti-Catholic conflagration could be started in a crisis.

These, then, are the main reservoirs of Protestant strength. They do not seem strong enough to effect a resurgence from within. It seems as though Protestantism is losing more ground than it gains. There remains to be considered whether or not its life may be prolonged artificially from outside, notably through the support of some strong political force.

Protestantism and Communism

Nothing is too absurd for it to happen in this age of drastic changes and strange bedfellows. It might conceivably suit Communism to effect a resurgence of American Protestantism for its own ends; and it might be able to do so. The muddled minds of liberal Protestants would be opening enough.

We do not say that this will happen, nor even that it has begun; but only that it might happen, and that there are some evidences of a beginning here and there. The strongest indication of the possibility, however, lies in the general situation of the world today. This is a time of growing absolutism in which there are two strong forces and a handful of weakish factors. Protestantism is weak as compared both with Catholicism, which stands like a rock in her 2,000 year old position; and as compared with Communism, which drives relentlessly from the opposite pole. It is weak not so much materially as in the sense of wishy-washy; weak in the sense of being diluted or fragmentary Christianity. How can it hold out in the face of these forces? If it stands by its original position of protest against Catholicism it may well find itself in the Communist camp.

What are the signs? There is the "Red Dean" in England. There is the conspicuous presence of the Russian Orthodox clergy at solemn Episcopal functions; a clergy under strong pressure from the Kremlin. There is the protest against Myron C. Taylor, which is at least useful to Russia. There is the militant immorality of the liberals with their birth control, euthanasia and abortion. There is the tendency of the clergy of affiliated Protestant churches to busy themselves with political and international issues, in which they could easily be duped.

The hysterical anti-Catholic element in Protestantism hugs the Communist party line, but whether inadvertently or advisedly is not clear. Not only is this true of *The Protestant*, which is not quite a reputable magazine, but also, for instance of *The Churchman*, an Episcopalian magazine which is lay and not official, but in sufficiently good standing to give a dinner for Eisenhower at the Waldorf-Astoria. *The*

Churchman has lately run a series on the Stepinac trials, written by the Yugoslav Ambassador. It took a pro-Wallace stand on the cabinet upheaval. It devotes much of each issue to tirades against the Catholic Church.

Will Protestantism Re-unite with Rome?

Anything can happen today, but reunion seems very unlikely. We pray for it in the Church Unity Octave and this is probably the most effective single measure that can be taken. What separates Catholics and Protestants now is almost a matter of temperament; something which can be healed by prayer, or by common suffering, by mutual love of by explanation (rather than debate). Certainly individual Protestants are much nearer, and much more receptive to Catholicism than in all the long past history of bitter schism.

However, in point of fact, those who are finding their way home to the Catholic Church usually are post-Protestants who have gone through a period of doubt and suffering. The trend is not so much from Protestantism direct. The one exception is in the case of the high Anglican Church where there have been group conversions, and might conceivably be a mass conversion.

There is something besides ignorance which keeps Protestants from becoming Catholics. There are now quite a number of educated Protestants who have a fairly accurate idea of Catholicism (except that they do not see the Church as Christ), and view it with repugnance. Union Theological Seminary in New York (Liberal Protestant) has an excellent collection of Catholic books, for instance. But Protestants can read Max Weber's indictment of the concept of a "worldly calling" without considering it unflattering. They can look on the civilization which they have largely made, and like it. They are still scandalized by dirt (more than sin), and poverty, and beggars, and Latin Americans who had rather sit in the sun than work on an assembly line, and nuns who "waste" their lives in contemplation, and wives who have more babies than they can afford, and bingo which looks so much like gambling and so little like banking. Worst of all, they continue to glorify the search for truth at the expense of finding the truth, so shutting themselves off from the joy, and humility, of certainty.

Perhaps this explains why our world has come to such a pass. The worst punishment men can suffer is that which they bring upon themselves by preferring their own to God's way.

PETER MICHAELS



Calvin Cox is doing research
On the Hagiology of the Lower Church.
He isn't very busy,
Is he?

WHY I AM NOT A CATHOLIC

We wanted to know how the Catholic Church looks to Protestants, and we thought the best way to find out was to ask them. The views given below are printed exactly as written for us, and are representative, not of the Protestant masses, but of thinking, deliberate, articulate Protestants of diverse affiliation.

A Presbyterian theological student in a Baptist seminary.

I feel that I owe much to my Catholic friends. And I believe the Catholic Church serves our world well in many ways. I have found intellectual stimulation from some of its writers, spiritual devotion in many of its adherents, and consecrated service to God and mankind in many of its members. But still I am not wholly attracted to the Church and I do not feel altogether uncomfortable with the label of "Protestant" or one who protests against the Catholic Church. I believe as did the early Protestants that every man may be his own priest—if he chooses. My knowledge of Catholic doctrine, however, is not sufficient to undertake a discussion of the Protestant point of view on doctrinal matters and therefore I shall confine myself to some of the things which I have myself experienced and which incidentally, I believe, are not unrelated to matters of Catholic dogma.

Recently a young couple came to me for advice concerning the wisdom of a marriage between them. The young lady was Catholic and the young man a Protestant. He, of course, had been free to go to the Catholic Church of the young lady and to speak to the priest but she was forbidden the privilege of speaking to a Protestant minister or attending a service in the church of her friend. The unfairness of this struck me as well as the lack of confidence which the Church placed in the ability of the young lady to choose and choose wisely for herself. I believe that too often in practice the Catholic Church holds too low a view of human nature and does not give its communicants sufficient responsibility and trust.

A related difficulty I believe is inherent in the attitude which many Catholics I have known take that they are satisfied they have the one and ONLY true way to God and his kingdom. There is, I affirm, no monopoly on the wisdom of the earth nor the wisdom of the divine either in the church or out of it. The Catholic training I have observed tends in some cases to lull one into the belief that all theological difficulties are solved by the Church. There is too much dogmatism in it and too little room for questioning and new light on old problems. The old answers are too often substituted for fresh inquiry and fresh answers.

Another thing which has troubled me amongst many of the Catholics I have known and observed in this country and in Mexico when I was there is the tendency to be absorbed in a religion of ritual. For me religion is only half

begun if praise to God and attendance at His church has been performed and the Catholics I have admired most are the ones who I believe have realized this too. They are the ones who have gone out to serve the poor, the sick, and the uneducated, or to try to live more wholesome lives wherever they might be. A serious danger, I think, always lurks nearby when men come to celebrate their religion together that they may come to elevate a particular form above all others or that having been to Mass or said their prayers, or sung their hymns to feel that they have satisfied the Lord.

There is too great a willingness amongst Catholics and Catholic leaders to compromise with the powers of this world. One reads of the defense of gambling or bingo games. Certainly all would agree that conscientious objection is a very uncompromising position for a Christian to take whether they agreed with that stand or not. Amongst the conscientious objectors in America in the recent war I observed Catholics were very few in number in proportion to the size of the Church in America.

I believe also that one gains much by experience and that a clergy set apart from the experiences of married life cannot serve their people as well as they otherwise might.

I suppose in the final analysis the reason I am not a Catholic is because I have been born and brought up a Protestant. If then this be true, the objections which I have raised above are merely things which I deplore in the Catholic Church and which I might hope could be changed so that the world would be served by a healthier, more courageous, and more consecrated Christian institution.

A liberal Protestant professor in one of our great secular universities.

The gracious courtesy extended to me with the request that I answer this question in complete frankness would remind me, if reminder were necessary, that writing as a Christian I am also writing for a group of fellow Christians. Will you be patient with me, then, if in the interests of that mutual understanding among Christians which the staggering tasks of our time demand, I write things that may at first seem distasteful?

After an early training that had induced a strong Protestant loyalty, I came presently, through the course of my university teaching, to reconsider these convictions and to believe that the differences of Catholics and Protestants were more formal than essential. Then about this time I chanced to be a fellow traveller with a group of Catholic priests from American metropolitan parishes on a voyage to the Mediterranean. On the Sunday morning when we slipped out of the harbor of Marseilles I fell in with one of them, attended Mass for the first time, and afterwards walked round and round the deck with him in earnest religious discussion. My mood was most pacific; I sought to establish that in the deeper things of faith we were in full agreement. But I found myself blocked at every point by my genial instructor. I spoke of the Mass: "Now you mean that the wafer and the wine are only symbols; the devout worshipper through them participates spiritually in the saving work of Christ?" "No, no," he replied, "I mean that they are the actual body and blood of Christ." Nonplussed, I tried another line; I spoke of forgiveness. "You mean that when the sinner has truly repented you tell him that God has forgiven him?" "Not at all," the priest

answered, "I feel that in myself I have the power to forgive sins." The first statement struck my Protestant consciousness as superstition, the second as presumption. However, I made no comment, and our chat ended on a cordial note. But out of it there came for me a realization of the greatness of Protestantism. I now saw, as I had not before, its unique position as an affirmation of the spiritual essence of true religion.

A few days later as I came up from dinner I found three of the priests resting against the rail in the gentle air of a spring evening in the Levant. Once again our talk turned immediately to our religious faith. They were pleasant men—except one, who was consistently offensive. He impressed me as a person who had never done serious religious thinking; secure behind the high walls of his church's dogmas he had accepted and then reiterated stock answers without having himself ever come to grips with the problems of personal faith. I do not recall at this distance details of our talk: we ranged far and wide over miracles, Bible text and authority, foundations of Christian faith, and the like. But we found little agreement. Yet the occasion was a turning point in my experience. Out of the deficiencies and inhibitions of the priests' thinking I saw, as in a flash of illumination the historic significance of the Protestant Reformation. One of the great strands running through history has been what we may call the struggle for the freedom of the human soul: freedom from political oppressors, from economic destitution, from ignorance and superstition, and not least from the sort of religion that enslaves rather than uplifts. Protestantism, I now saw, is but the latest and greatest affirmation of man's inherent right, as man, to be free and to seek and find truth without let or hindrance—greatest, because it is but a re-affirmation of "the liberty wherewith Christ hath made us free."

Presently it dawned on me that I had always known these things. I had learned them in my boyhood, then later ignored them. And so the striking situation had come about that ignorance had made me kindly toward Catholicism, but the return of knowledge had brought recoil and a realization, now deep based, of the greatness of Protestantism.

Through the succeeding years I have learned much on the subject, some of it from priests, some from other Catholics whom I have come to admire deeply. I have realized more fully, too, the weakness of some Protestant practice and the confusion of much Protestant thinking. Nonetheless, the two insights received from Catholic priests on shipboard have deepened with the deepening experience of life. Steadily I have recognized more clearly the epochal importance of Protestantism in cleansing Christianity of lower elements that had attached themselves through a thousand years, and in pointing religious devotion to the deep realities of our Christian faith. And I have seen, too, how Protestantism stands as a great bulwark of human freedom. The Catholic doctrine of the church, resulting as it does in claims of unique knowledge and authority and a privileged place in society and the state, constitutes an acute social menace. But Protestantism repudiates all this; it sees all men alike as but humble seekers for the truth of God; in His truth alone resides real authority.

There are, I well know, millions of devout Catholics, born into the church they love deeply, for whom no course is possible but to find their religious satisfactions there and to hope for their church's growth in its expression of truth. But I am a Protestant, heir of a glorious heritage reaching back across all the Christian centuries and far beyond wherever men have in sincerity sought God. For me to turn my back on this heritage and to consider the possibility of be-

coming a Catholic would be to sin against the light which God gave to my fathers, and which he gives to me to walk by.

A Presbyterian minister's daughter active in religious affairs.

I have been asked to tell why I am not a Catholic. To go back to first causes. I was born a Protestant. However, during my college days I was administered about equal doses of Protestantism and Catholicism and a much larger dose of agnosticism. Since I emerged a Protestant I should have my reasons.

I do have. And there is nothing unusual about them. They are traditional and trite to the last degree. For the sake of brevity I will state them baldly. The first is that I do not accept the Catholic jure divino theory by which the Pope has authority in all matters of doctrine, discipline and worship. Another is that I do not believe I need a mediator. I believe that I can repent and be forgiven without the offices of a priest.

The Catholic Church, granted its premises, has, I realize, a rational apology for the tenets with which I have just expressed disagreement. And I will defend unequivocally my Catholic brother's right to a free exercise of conscience. I do not, for that matter, see eye to eye with the Southern Baptist, the Quaker or the Unitarian, to mention a few, or with every Presbyterian. I do not expect to.

I am at times disturbed by the feeling that while I as a Presbyterian regard the Catholic and the Southern Baptist and all Christians in spite of our differences as my equals before God, with like opportunity for salvation, the Catholic does not so regard me. He is not a heretic in my eyes. I am in his.

The late Dr. William Adams Brown of Union Theological Seminary in his book "Toward a United Church," posthumously published by Scribners makes this statement;

"It belongs to the very genius of the Roman Church that it can brook no rival, and any discussion of points of difference which assumes that the disputants stand on equal ground is ruled out from the start."

This brings us to a third reason why I am not a Catholic. It is because I do not believe that any church has the inner track. There are many Catholics who are better Christians than I but I do not believe it is because they are Catholics.

I could mention other points of variance, but I think these are the basic ones. One thing remains to be said, that while these reasons are sufficient to keep me a "Non-Catholic," they do not persuade me to forget that all Christians, Catholic and Non-Catholic, profess a common creed.

A Quaker

Now as for my writing why I am not a Roman Catholic, what good would that do anyone except perhaps myself. Heredity is a factor; my political philosophy which deplores hierarchical structure which is so prominent in Roman

Catholic Church polity, and which displays often a spiritual imperialism which I deplore; a deep attraction to the corporate mystical experience which I find in the silent Quaker worship; a deep desire to abolish the clergy that all may understand their responsibility as priests for worshipping God; less historical sense than most people that consequently makes me value the presence of Christ here and now—more than the vehicle or pipes through which the external tradition has been sent; and a feeling that Roman Catholicism is the victim of its bigness.

Yet when I have said all of this I should want to add that I am profoundly thankful to what I have received via this vehicle; that I acknowledge those who find God through it as far better men than I; that I know it has been the nurse of saints and mystics and that today it stands as a great transcendental witness to the fact that this world and this civilization are not all and that there is a redeeming presence operative upon it, which it neglects only at its peril. As for the mass, I find it nearer to being a service of worship where in prayer and in a corporate act of elevation I donate myself anew to God and experience his act of donation for me than anywhere else except in the silent assemblies of the Quakers. In the sense that all life is one and that the inner and the outer must be joined in apostolic acts of charity yet still with a sense that being precedes doing, again I find myself in particular unity with your paper's position and with the Catholic Worker.

What I long for is a wave of Franciscan passion that will sweep across our sin-pinched, cold hearts and open them again laying on us our unlimited liability for our brothers and our privilege to be joyous sons of God.

We asked several very vocal anti-Catholics to contribute to this symposium, but with unaccustomed reticence they declined. We therefore present their position as gleaned from public utterances:

The Catholic Church is at once a Church and State and therefore represents a singular threat to democracy. It is authoritarian and fascist. While taking advantage of the religious tolerance to be found in America, the Catholic Church would not reciprocate in tolerance toward Protestants were it to gain ascendancy in this country.

Particularly intolerable is the persistent Catholic claim to have the only truth, and to refuse to cooperate with non-Catholics.

The Catholic Church is cruel to allow women to suffer from the physical and financial woes of endless childbearing; and inurable cancer cases to suffer the pain of their hopeless disease, when modern science has made possible relief in both cases.

VARIOUS ANONYMOUS CONTRIBUTORS.

BOOK REVIEWS

The Presence of Presences

TRUE DEVOTION TO THE
BLESSED SACRAMENT

Pustet Press, \$2.50.

Devotion, which is an act of the virtue of religion, is a promptness in the will to dedicate itself to the service of God and the things of God. A

devotion merits the addition *true*, when it most adequately responds to the object of the devotion. This explains the title, at first glance somewhat presumptuous, of the work on the Blessed Sacrament under review. The author, who prefers to remain anonymous as a tribute to the humble and obscure Dominican friar, Father Joseph Damian Pendergast who first introduced her to this devotion, has with great accuracy and real piety presented the full magnificence of Eucharistic doctrine and suggested a devotion that will most perfectly measure up to the reality of Christ's Sacramental Presence in all the tabernacles of the world.

What is new in this devotion? Nothing that is not very old. Inspired by the renewed emphasis on the doctrine of the Mystical Body of Christ, this devotion focusses attention on the fact of Christ's Sacramental Presence in the tabernacles of the world. In every one of them Christ is praying and working for the salvation of the souls, Catholic and non-Catholic, that reside under the jurisdiction of each tabernacle. In response to such a reality, the truly devout soul unites itself to Christ in all these tabernacles; with one simple prayer it petitions Christ for all souls that come under the influence of His Sacramental Presence.

There is something new about this work that should be noted. Most frequently books on special devotions tend to emphasize the devotion they are concerned with to the exclusion of others; at least they do not attempt to show the relation of the special devotion to other devotions of the Christian life. A *true* devotion, however, cannot be exclusive. The author of this work on true devotion to the Blessed Sacrament has understood this and has carefully explained its relation to devotion to the Holy Ghost and to the Blessed Virgin.

We earnestly recommend this work to all readers of *Integrity*. The basis of Christian integrity must always be devotion to God and the things of God—true devotion to Mary, to Christ, especially in His Sacramental Presence, and to the Spirit of Truth, the Holy Ghost.

J. V. C.

Catholicism Down Under

AUSTRALIA: THE CATHOLIC CHAPTER

By James G. Murtagh
Sheed & Ward, \$3.00.

Australians and Irishmen will appreciate this book especially. It is a painstaking, well-documented account of the Catholic contribution to the growth of Australia, and it does not omit to

trace the careers of the more colorful Irish figures involved. Others than Australians and Irishmen will be interested chiefly to contrast the position of the Faith there with its position here, especially in view of the economic situation. After early, and unsuccessful, efforts to build an economic system on small agricultural free holdings, Australia fell prey to capitalism and its abuses. Things happened faster in Australia than here. The country is now considerably socialized and highly unionized (they have a statue to the 8-hour day). All along the Church was involved, usually through vigorous bishops. There was an interesting controversy as to whether the socialization process was that which the popes were warning against. The presumption was (the same thing is now going on in England) that this was a different socialism, somehow harmonious with the faith. One wonders.

Significantly, the strongest American influence on contemporary Australian Catholic social thought is, according to the author, that of Dorothy Day and Peter Maurin. There is an Australian *Catholic Worker*, and it is refusing to accept an economic goal which does not include a plan for redistribution of property into small holdings.

C. J.

A Telescopic Survey

MAJOR TRENDS IN AMERICAN CHURCH HISTORY

By Francis X. Curran, S.J.
America Press, \$2.50.

Sometimes the history of the Church in the United States is written apologetically, the author inadvertently giving the impression that it was a comedy of errors.

Such an author is so lost in the welter of historical detail or so

beclouded by an unconscious attitude of Protestant supremacy that he cannot see the blinding light of the Mystical Body of Christ. All thanks to Father Curran for having the simplicity and learning to coordinate our Catholic and Protestant religious backgrounds so that it synthesizes with the Faith. In this book Protestantism is seen for what it is: a heresy with a troublesome present and an inglorious and intolerant past. Throughout one senses the tremendous power, confidence, holiness and growing strength of the Catholic Church. All this is done not as a distortion of history, but as a restoration of true historical sense. The book is straightforward, dispassionate, charitable and precise. It is short (less than 200 pages) and so cannot qualify as a major historical work. It is more like an essay, but one which might well form the basis of a more detailed study.

P. M.

Eclecticism

THE CHRISTIAN HERITAGE IN AMERICA

By George Hedley
MacMillan, \$2.00.

A series of sermons given at Mills College on the different Protestant denominations, the Catholic Church, the Orthodox Church and Judaism.

Much less substantial than other recent Protestant reviews of the religious situation, it is overlaid by the cosy, eclectic philosophy of benign indifferentism.

C. J.

Solid Reading

THE GREAT RELIGIONS OF THE MODERN WORLD

Edited by Edward J. Jurji
Princeton University Press, \$2.75.

A ready reference manual on the basic theological positions of Confucianism, Taoism, Hinduism, Buddhism, Shintoism, Islam, Judaism, Eastern Orthodoxy, Roman Catholi-

cism and Protestantism by representative scholars in each field.

S. T. T.

Centrifugal Christianity

RELIGION IN AMERICA

By Willard L. Sperry
MacMillan Company, \$2.50.

For the benefit of an English audience, Willard Sperry, Congregationalist and Dean of the Divinity School at Harvard, has written a remarkably readable, balanced book about the growth of religion in the United States with a

Protestant emphasis. His genial scholarship and scrupulous honesty are noteworthy. Pertinent quotes abound for the book is packed with shrewd commentary. It is diffuse and complex because the subject does not lend itself to clear-cut analysis or sharp focus, at least from a liberal Protestant point of view. The one chapter on Catholicism was borrowed almost entirely from Theodore Maynard's "The Story of American Catholicism," regrettably, for Sperry's independent views would be welcome. At the end of this chapter, he levels two criticisms at contemporary American Catholicism—activism and over-patriotism. Are we guilty? To note that there is a contemplative resurgence among Protestants and to remark that it is lacking among Catholics shows that Dean Sperry's contact with representative Catholics has indeed been slight.

The chapters on American Theology, Religious Education and Church Union call for careful scrutiny. In the last, George Tyrrell's specious justification of schism is cited. But the author admits towards the end of his discussion: "We habitually think of it (Church Union) as an ideal not yet realized, not as a past fact long lost and now to be recovered." But like all of his confreres, Dean Sperry is mistaken as to the means.

S. I.

Publications Received

"... INTO THE WAY OF PEACE," and "DELIVER US FROM EVIL," two pamphlets by Rev. Clarence Duffy, \$.35 and \$.25 respectively. The Christian Press, 115 Mott Street, New York City 13. Both are comprised of letters on social questions, the former on general topics; the latter on mental institutions, especially a plea for the release of those unjustly or unnecessarily committed.



Whatever the judgment,
Whether cursed or blessed,
Be sure you accept it
Properly dressed.



*HAVE
you
Ever—*

**BITTEN INTO A FRESH, DELICIOUS REAM OF
CLEANSING TISSUE?**

No? Then you have never tasted **WHEEEE-T BRED!** **WHEEEE-T BRED** (pronounced wheat bread) is colorless, odorless, and tasteless. It is as light as a feather. After eating a slice (or half a loaf for that matter) of **WHEEEE-T BRED**, you feel as though you have not eaten at all. And you haven't!

KILL THAT GERM!

Our ten thousand window bakery is death on germs, especially wheat germs! Carefully, hygienically, our master bakers grind, bleach, boil, scald, in **TWENTY** different ways the wheat fresh from the fields.

Then, with equal care, we inject into the fluffy dough a bouncing, lively shot of vitamin Z, so that we can advertise on the wrapper that **WHEEEE-T BRED** is nutritious.

ONE SLICE OF WHEEEE-T BRED
is equal in nutritive content to:

- (1) A half cup of scrapings from the bottom of a badly burned cake.
- (2) Two **WHEEEE-T BRED** wrappers.
- (3) The fuzz from one peach.
- (4) Oh, almost anything.

Wheat is the staff of life, but try and get it from us!

Editor's note: We have been fortunate in finding an ad-writer who is mad. The form his madness takes is an absolute passion for truth. Since he is out of work, we have consented to run his stuff from time to time.

O God, Who dost correct what has gone astray and gatherest together what is scattered, and keepest what Thou hast gathered together, we beseech Thee in Thy mercy to pour down upon Christian people the grace of union with Thee, that putting aside disunion and attaching themselves to the true shepherd of Thy Church, they may be able to render Thee due service.

